

CATHOLICS
ARE NOT
IDOLATERS.
PROVED EVIDENTLY
OUT OF THE
WORD OF GOD,

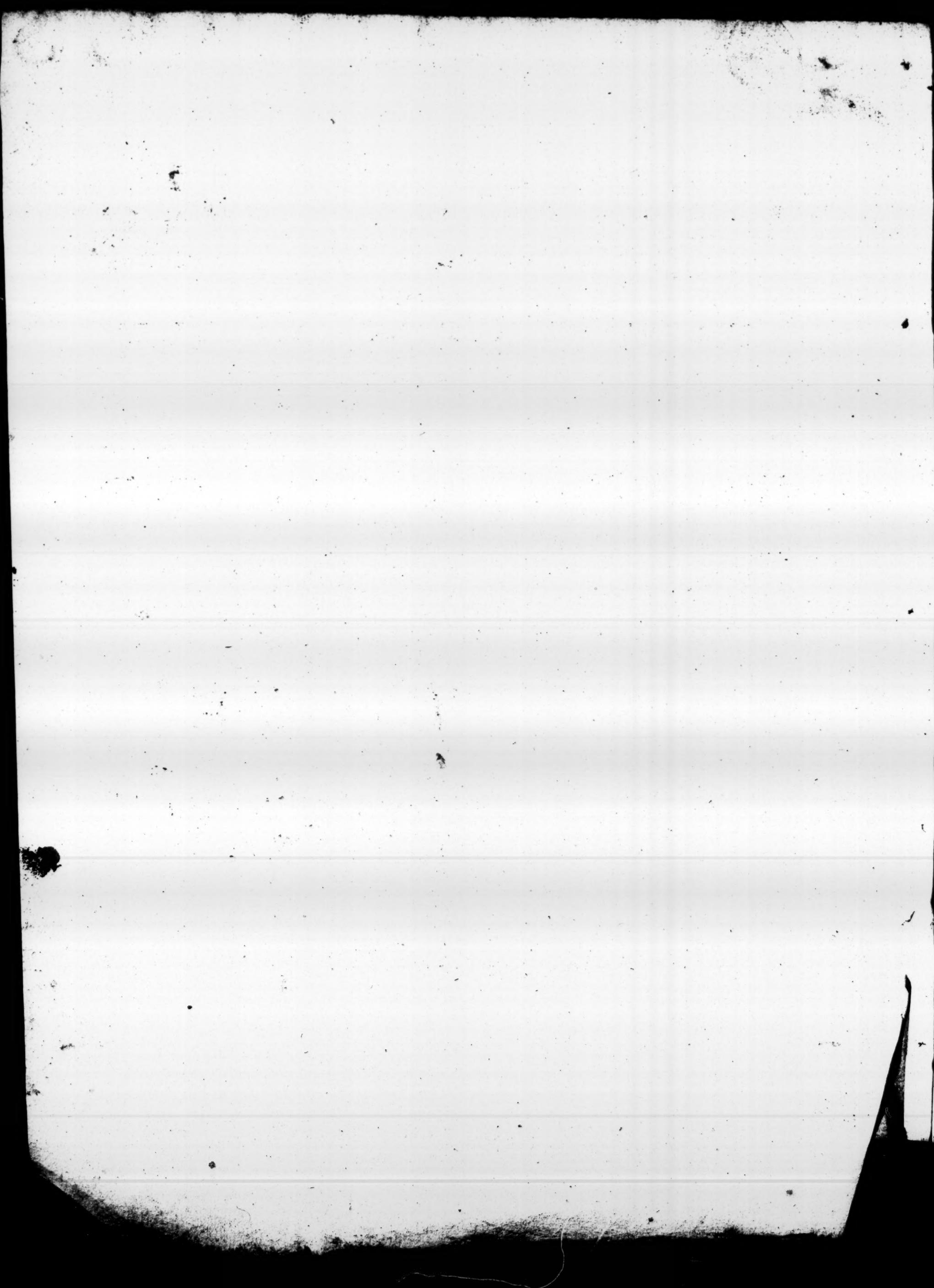
But Principally out of the Words
Thou shalt not make to Thy Self a Graven-Image.

Rectum judicium judicate.

Frame a right Judgment of things.

Written by I. S.

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CATHOLICS are not IDOLATERS.

CHAP. I.

Images made, us'd and honor'd in the Bible.

HE words of the Commandment are these; *Thou shalt not make to thy self a graven Image, nor the likeness of any thing in Heaven above, nor in Earth beneath, Exod. 20. 4.* I demand of you that accuse Catholics of Idolatry, whither you have been taught to believe, that the Lord in these words forbade the making of all sort of Images, Likenesses and Similitudes; or whither he forbade a certain kind only? If you hold, that all Images and Likenesses are forbidden, and that all of them are Idols, the Opinion is very singular, and natural Discourse shews the absurdity of it: For it follows evidently, that all the Arras-hangings in our Chambers, all the Sign-posts in the Streets, and all the effects of Art, that are used for beauty or ornament, are many Idols forbidden by the Commandment, which if granted, the whole Kingdom is infected with Idols, and I fear your Habitation is not free, nor yet the private Closet of the Doctor, that misled you. If a certain sort only of Images or Similitudes are forbidden, ought not you to have been distinctly inform'd, not by conjectures, but by true knowledge, what kind of Images are forbidden, before you resolv'd to frame an Accusation against Men of Honor, Learning, good Repute, and perchance your best Friends? Ought not you to

have searched into the nature of Idolatry, until you had found the true marks and qualifications, which distinguish Idols, from all other Pictures or Images, that are not forbidden? And having found them, ought not you to have been positively certain, that Catholics bow and kneel to no other, but those very Images, that are vested with such Idolatrous qualities, before you accused them of the horrid Crime of Idolatry, and layd to their charge, that breach of a Commandment? A wise Man would fear, least failing in the proof, he might incur the shame of a rash, false and malitious Accuser. No question but some Images may be made and honor'd.

Moyses received an Order from the Lord to make Cherubins, that is, *The likeness of things in Heaven above*. *Two Cherubins shalt thou make on both sides of the Oracle.* *Exod. 25. 18.* He received this order at the same time that he received the Two Tables of the Law. Again, by order of the same Lord, *He made a Brazen-Serpent.* *Num. 21. 9.* *Which is the likeness of a thing in the Earth beneath.* *He raised it up for a Sign*, not for an Idol. The people that looked upon it were cured. I hope you will not say, *Moyses* had order to break the Commandment, or that he broke it, yet you see *He made the likenesses of things in Heaven above, and in Earth beneath.*

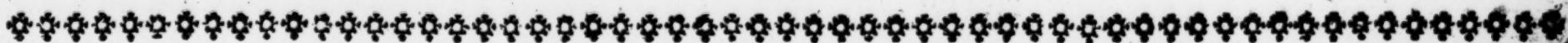
You may perchance demand, how it comes to pass, that the Lord orders the making of Cherubins, seeing a little before he forbade the making of Images? Or how comes he to be angry at the making of a Molten-Calf, and yet commands the making of a Brazen-Serpent? The Lord cannot be contrary to himself, nor can he give contrary orders. His command cannot destroy his order, nor his order defeat his command. It is yet more admirable, that the Lord did not only command Cherubins to be made, at the same time that he forbade Graven Images, but he promised also to teach the Art of making them. He promised to infuse the Spirit of God, of Wisdom and Knowledge into *Bezaleel* and *Aboliah* the art of Cutting, Carving, Engraving in Wood, Stone, Brass, Silver and Gold; and moreover to infuse into them the Art of inventing, devising, polishing, and performing all sort of cunning work. *Exod. 31. V. 3.*

It would be somewhat strange, the Lord should forbid the making of Images, and should with the same breath, as I may say, order them to be made, and teach the manner how to make them; that he should write one thing with his finger, deliver the contrary by word of mouth; or that he should command Images to be made, and forbid them to be used. We find in the Bible many Images made, used and honored.

Solomon made Cherubins in the Walls of the Temple, he made twelve Bulls to sustain the Lavatory; he made Lyons and Lyons-Cubs in his own Throne. The Cherubins made by *Bezaleel* were doubtless a most exquisit master-piece, placed by the Lords appointment upon the Propitiatory, which was held in such veneration,

ration, that the people the Elect Children of the Lord, fell prostrate on their faces, and *Salomon* fixed his knees to the ground before it, when it was introduced in the *Sancta Sanctorum*; 3 Reg. 8. 54. 2 Paral. 7. 3. They declared by this Ceremony, that bowing, kneeling, prostrating, when they flow from a right principle, are evident signs of a Religious Duty.

These passages make it manifest, that all Images are not Idols; consequently, something must be in a Graven Image, when 'tis an Idol, that is not in it, when 'tis not an Idol; so something was in the making of a Molten-Calf, that was not in the making of the Cherubins, or the Brazen-Serpent.



C H A P. II.

How to know what Images are forbidden in the Commandment.

IF you had reflected well upon the words of the Commandment, you might have taken notice, that it does not say; *Thou shalt not make a Graven Image*, but it says: *Thou shalt not make to thy self a Graven Image.* V. 4. The word, *thy self*, must infallibly signify something. Because no word can be vacant, idle or insignificant in the word of God. This word ought so much the more to be insisted on, as 'tis observed, that the same word is always used, when the Commandments are repeated in the Bible. *You shall not make to your selves an Idol or Graven Image.* Levit 19. 4. 26. 1. Again, when the Commandments were explained. *Thou shalt not make to thy self any Graven thing.* Deut. 5. 8.

It is worthy to be noted, how *Moyses* inculcating to the people the perfect observance of the Commandments, remembred them, that at the time of their promulgation, no Similitude of any thing was seen. Least, said he, *you being deceived, might make to your selves a Graven-Image or Similitude.* Deut. 4. Again, *Thou shalt not make to thy self, nor set up a Statue, which thy Lord thy God hates.* Deut. 16. 22. Besides, when the Tribe of *Dan* robbed *Michas* of his Idols, he followed them crying out, *You have taken my Gods, which I made to my self.* Jud. 18. 24. The same Idol they afterwards set up to themselves. V. 30. to the astonishment of all good Men, many did, after the Death of *Gedeon*, a *Covenant with Baal, that he should be a God to them.* Isa. 8. 33. The Prophet *Isay* foresaw in a Vision, how the Jews should cast away their *Silver and Golden Gods, which they made to themselves.* Isa. 2. 20. Again, *The Idols of Silver, and the Idols of their Gold, which your hands made to your selves.* 31. 7. *Qsee the Prophet mentioned*

mentions the same. *Their Gold and Silver, they made to themselves Idols.* Ose. 8.4. *Hieremy insults over their Idols, and exprobates their weakness. Where are thy Idols, which thou madest to thy self? Let them rise and help thee.* Hier. 2. 28. Certainly the word, *to your self, to your selves*, must superadd something to the making of a Graven-Image.

Which is so much the more credible, because it is used as a declaratory form to denounce the *Israelites* guilty of Idolatry. *They have made to themselves a Molten-Calf.* Exod. 32 8. Can any Christian think the words, *to thy self, to your selves*, signify nothing? Are they so often repeated in divers occasions in distinct places, and different circumstances to no end at all, to no intent or purpose? Every word of the Bible was dictated by the Holy Ghost, therefore no tittle of it can be void or vacant, but every word must include some deep Mystery.

Have but a little patience, and you shall clearly perceive, that the words, *make to thy self*, are not only a most notorious effect of an Idolatrous mind, but are also an undeniable mark or sign to know, when Images are made contrary to the Commandment. As the Lord commanded a certain perfume to be made, and forbade the smelling to it; so he may command Images to be made, and forbid the making them to ones self. Exod. 30. 38. Which I intend with humble submission to deduce manifestly out of the words of the Commandment.

C H A P. III.

The words, Thou shalt not make to thy self a Graven-Image, are taken into consideration.

I Consider in these words, first of all, *the Persons*, that are forbidden to make. In the word, *Thou, to thy self*, the Commandment is directed to every single Man, Woman and Child in particular, through the whole World, obliging every one distinctly and separately (none excepted) under pain of eternal Damnation, not to transgress it.

Secondly, The word *make*, must consequently forbid such a kind of making, as is in the power of every Man, Woman and Child to make. Otherwise, the prohibition extended to them would be very absurd and frivolous; seeing it forbids them to make, what they cannot make, altho' they would never so fain. Therefore, it forbids not the making with Pencil or Chisel, or other material Instruments, which few people know how to manage. But it forbids a certain making

ing by the Vnderstanding and Will, which is in the power of every one, that has the use of Reason.

Thirdly, I consider, *the thing*, that is forbidden to be made; no question, but 'tis a God or an Idol, as may be clearly prov'd out of the words of the Commandment, whose first part forbids the having or keeping of Gods made by others. *Nos habebis Deos alienos.* V. 3. Therefore the Second part (or if you would rather have it so, the Second Commandment) must together with the first make this compleat sence: Thou shalt neither have Gods made by others, nor yet make any thy self. Let us remember that the making of Gods, and nothing but Gods is here forbidden. Let us carry this along with us.

Fourthly, I consider, *the matter*, of which Gods are forbidden to be made. They must be made of something, seeing it is God alone that makes what he pleases of nothing. I note then, that the word *Graven-Image*, is put here for an example only, to declare that in it all Angels, Men, Women, Beasts, the Sun, Moon, and all sensible or insensible Creatures are forbidden to be taken or used, as a *matter*, or *Subject*, to make Gods on. The meaning of the Commandment is: *Thou shalt* (not only) *not make to thy self* (a Graven-Image, but not so much as) *any Creature*, which is to say: Thou shalt not make to thy self a Man: Thou shalt not make to thy self a Woman, a Beast, the Sun, Moon, or other Creature. Not he that makes any Creature, but he, that makes any Creature to himself, makes a God, and transgresses the Commandment.

Fifthly, Mark well, and you shall perceive, that the words, *Thou shalt not make*, falls no more upon a Graven-Image, then they do upon the Sun, Moon, Beasts, Men or Women, and that a Graven-Image is no more forbidden to be made, than they are. Whosoever makes (not any of these, but) any of these *to himself*, makes a God, as much as if he made to himself a Graven-Image: Neither is a Graven-Image otherwise made a God, then they are. As they are, what they are, before they are made Gods; and remain what they are, unless they are made Gods; so a Graven-Image must be a Graven-Image, before it can be made a God, and remains a Graven-Image, unless 'tis made a God.

Sixthly, I consider *the form*, that is forbidden to be put into the aforesaid matters. He is said to make a thing, who introduces a form into some matter, which giving a denomination distinguishes the thing from all others. Nature is said to make the Sun, Moon, Beasts, Tree's, Hearbs, because she vests them with their natural forms, which give them their Name and Essence. Art is said to make a House, a Garment, Arras-hangings, Sign-posts, and Images, from the Artificial form she puts in them. In the same manner, he is said to make a God, who puts into any Creature a Deifying form. This form only can make a God. Let all other imaginable things or forms be put, excepting this form, they shall never make a God; because no other form but this, can give the denomination.

The reason is, because no form can make or denominate any other thing, than it self. The form of a Tree cannot make or denominate a Star; nor the form of a Horse an Elephant; nor the form of a Sword a Garment; much less can the form of an Image make a God. Therefore, the Commandment forbids not to make the Artificial form of an Image, but forbids the making or taking of a Graven-Image for a matter to receive a Deifying form. The Image is not forbidden, because it has the form of an Image, and is called an Image; but because it receives the form of a God, and is called a God.

Seventhly, I consider, *the manner of making*, that is here forbidden. If a real making be forbidden, then Painters only, Gravers and Carvers are forbidden to make. But seeing Gods are forbidden to be made, which cannot possibly be really made, it follows, that a forged, fictitious making is here forbidden, which is done by feigning a Deity to be in the Image; yet the word, *to thy self*, insinuates a real making, and ought to be particularly considered.

C H A P. I V.

The words, make to thy self, are considered.

THE word, *to thy self*, lays open, *the end*, whv an Image is made, and discovers also the malignity of the Will, which makes choice of the Image for her God. The Commandment forbids not only the making of a God, which is the work of the Vnderstanding or Imagination; but much more the making it to thy self, which is a work of the Will. Altho' the Imagination makes a God, yet as long as it remaines there, one may charitably hope, that unvoluntary whimsy's molest the Soul; but the *making to thy self*, publishes the full consent of the Will to invest the Image with a new form. She takes away the Dominion and Sovereignty from the living God, and plants it upon the dead Image. Whereas God says, *I am thy Lord, thy God. V. 2.* She says, this Image is my God; this Image is my Lord and Sovereign. The Vnderstanding wrought by forgery, the Will works by a real renouncing of the true God, by a real withdrawing her self from under his subjection, setting up to her self, in contempt of him, a pitiful Image. Of which the Lord makes many sad complaints in Holy Scripture, perpetually inculcating to the Iews the horror they ought to have of making any Creature *to themselves*, seeing it is an infallible sign they have made it a God. Because no Creature can properly be made *to ones self*, unleis it be first made a God.

All

All natural and artificial things endued with a real form, produce their effects in common, indifferently to all, and cannot be restrained to any one in particular. The Sun and Moon rise, set, shine, and have their courses or changes, common to every one, not restrainable to any one in particular. So a graven-Image indued with a representing form, represents its object indifferently to every ones view, and can by no art or meanes be wrested, to represent it to any single eye alone, not so much as to him that made it. The effects of a feigned form, for example of a Deity, can be derived to no other but to him alone that made it. The Sun, the Moon, a graven-Image receiving the form of a feigned Deity, produce effects upon him alone that forg'd it. Therefore the Commandment forbids not the making the Sun, the Moon or an Image *to thy self*, as they are the real Sun, Moon or Image, for that would be impertinent: But it forbids the making any of them *to thy self*, after thou hast made them God's.

The words, *make to thy self*, testify, that both a God and an Image is made, and whether they are joyned to the God or to the Image, they signifie the same thing. The God and the Image are so fast linked together by force of the fiction, that it is not possible to make a God to ones self, unless it be fixed to the Image; nor yet make the Image to ones self, unless it be first made a God. Hence it is that we gather from *the making to thy self*, that the Commandment, *saying*, *Thou shalt not make to thy self a graven-Image*, saies the very self same, as if it had said: *Thou shalt not make to thy self a graven or Silver God*. Which needs no proof, seeing the Lord himself declares it to be so.

The Commandments being promulgated in the midst of horrid thunderclaps and flashes of lightning, the people were so terrified, that they desired Moyses, not the Lord, might speak to them. The Lord then bid Moyses repeat this particular Commandment, and tell them: *You have seen, that I spake to you from Heaven. You shall not make Silver God's, nor shall you make Golden God's to your selves. V. 23.* Reflect, I pray, that the Lord, when he delivered the Commandments, said, *Thou shalt not make to thy self a graven-Image. V. 4.* Here he says, *You shall not make Silver or Golden God's to your selves. V. 23.* He professes to repeat the same here, that he said there. Moyses repeated it for the same; the people understood it to be the same; no Author did ever question, but 'tis the same; and indeed they are mention'd in other places of the Bible, as one and the same: *You shall not make to your selves an Idol or graven-Image. Levit. 19. 4. Levit. 26. 1.* Therefore a graven Image, or a graven-God; a Silver Image, or a Silver God; a Golden Image, or a Golden God, are equally Idols, if made *to thy self*, and the making any of them lies equally under the same prohibition, because they are equally forg'd with the same malitious intention; order'd to the same impious end, and attended on with the same abominable Adoration.

It is very remarkable, and it comes close to my purpose, that the *Israelites* having pressed *Aaron* to make *God's* to them, (*fac nobis Deos. Exod. 32. 1.*) cryed out at the sight of the *Molten-Calf*, with joyful acclamations: *These are thy God's O Israel.* *V. 8.* declaring by this manner of speech, that the *Calf*, not as a *Calf*, but as a *God*, was theirs. And to the *Calf* they attibuted all the wonders, the Lord had wrought in bringing them out of the Land of *Egypt*. See to what stupidity Idolatry brings people. But to our purpote, the Lord says, *They have made to themselves a Molten-Calf. V. 8.* denouncing by way of irrisio[n], that their *God*, and the *Calf* was one and the same, and that they *had made to themselves a Calf*, expressly against the Commandment: *Thou shalt not make to thy self a graven-Image;* which proves clearly, that to make to thy self an *Image*, a *Calf*, the *Sun* or the *Moon*, is the very same as to make to thy self a *God*, or an *Idol*.

We cannot come to know they are the same, but from this word, *to thy self*. Take this word away, and it is evident, *that to make a graven-Image*, is very different from *the making a God*, the one being made with the *Mallet*, the other with the *fancy*; the *Essence* of the *Image* being a *real form*, and the *effect* of *Art*; the *Essence* of the *God* being *forg'd*, and the *effect* of *Impiety*.

C H A P. V.

Upon what Error Catholics are held to be Idolaters, and the way to abolish it.

TIS a most certain Truth, that the Commandment is violated by making *Idols*, and *Adoring* them. But 'tis an Error spread amongst the common people, that every *Catholic Image* is an *Idol*, and that to shew respect to it, favours of *Idolatry*. This Error passes for currant as tho' it were grounded in the Commandment, wherein a double Error is included, the one is, that *Catholic Images* alone are forbidden: For if *Images* are forbidden, the prohibition must be extended to all *Images* indifferently, of what kind soever they are. The second is, that the word, *to thy self*, is not regarded, but is look't upon as idle and insignificant. He that takes notice of this word, will soon relinquish his Error, and embrace the Truth; he will acknowledge it to be an infallible mark to distinguish *Idols* from other *Images*; he will presently perceive, that the Commandment forbids not a material kind of

of making, but such a spiritual making, as tends essentially to vilifie the supreme Sovereign, and exalt a Creature above what is God, as the making to thy self, plainly discovers. The Idolater goes point blank contrary to the Commandment, he makes not Images or Pictures, but of them he makes God's or Idols. He feigns a Deity to be in the Image, and takes to himself the Deified Images for his God's, and attributes to them all the effects that flow from the Divine love, mercy and goodness. He that accuses Catholics of Idolatry, obliges himself to prove these horrid impieties against them.

No Catholic Man, Woman, or Child did ever profess to look upon Sacred Images, with other Eyes or intention, than what moved him to use the effects of Art to a pious end. Christ commanded us to remember him, and how much he Loves us: Then say we, Christ cannot dislike the use of such instruments, as are employed to no other end, but to help and imprint in our memory, the excess of Love, that appeared in the mysteries of his Birth, Life, Death and Passion. What might be thought of a Man, otherwise prudent, that should zealously bruise, deface, and break the Pictures of his Father and his Mother, for fear least the looking on them should make him forget his Duty to his real Parents, and transfer it upon their Pictures?

Our accusers pretend to make the World believe, that the view of holy Pictures makes Catholics forget the mysteries represented by them, and busies them in feigning a Deity to be in the wood or the paper. Nay, when Catholics, in contemplation of the immense Love, mercy, and goodness, that shines in the aforesaid mysteries, are moved by bowing or kneeling, or other exterior gesture, to express the cordial desire, that enflames them to honor our dear Lord and Saviour, whom with the Eyes of faith they behold invisibly present: These Enemies of faith spread abroad for an undoubted truth, that Catholics adore Pictures and Images, and consequently that they renounce the Name of Jesus Christ, his Mercies, favors and Love, taking to themselves a dull piece of wood for their God, in which they lay all the hope of their Salvation, as though not Christ, but the wooden-Image had suffered and died for them. What Catholic Ear can endure the sound of such enormous impiety?

What ought we to think of those silly people, that give easie credit to such black calumnies, and believe them for the Authority of the Authors, without further search into the truth of them? But if some one should desire to be rightly informed, whither might he, or she repair for certain knowledge?

I turn my speech to him, or to her, that desires it, upon supposition, that he or she may happily be acquainted with some Catholic friend, that has the repute of Learned and Honest; or rather may perchance have a Catholic, Father

er or Mother; a Catholic Husband or Wife; Son or Daughter; Brother, Sister, near Allies or such like Relations. One would think, that the bare denial of such cordial, intimate and familiar bosome friends, might suffice to dash all the false reports and malitious inventions of their sworn Enemies.

Yet if any one desires to be inform'd at large, above what has been already said, Catholics can demonstrate out of common sense, the Light of Reason, the Word of God, the Strength of Faith, the Power of Divine Grace, the Style of Christianity, the very name of Catholic living in fear, and dying with hope; that 'tis impossible for any Catholic Man, Woman or Child to be an Idolater.

Catholics are fully instructed, that the Will and the Intention has a strong influence upon all Interior and Exterior actions, and that all Honor, Worship and Adoration is due to God alone, in which no Image can challenge any part. Yet they give to Images a certain Relative Worship, which being to pass from them to Christ the Prototypon, is so far from being injurious to our Saviour, that it rather encreases his honor and glory. If our Enemies understand not these terms, and are obstinately bent not to understand them; shall we cease to do what is convenient, because they are willfully ignorant? If they please to be instructed, they'll easily agree with us, and with content approve all Catholic practices.

F I N I S.